

The Hunting of Antichrist.

VVith a caueat to the contentious.

By Leonard Wright.

Jeremy 16. Vers. 16. 17. 18.

16 And after that I will send out many hunters, and they shall hunt them from euery mountayne, and from euery hill, and out of the caues of the rockes.

17 For mine eyes are vpon all their wayes: they are not hid from my face, neither is their iniquity hid from mine eyes:

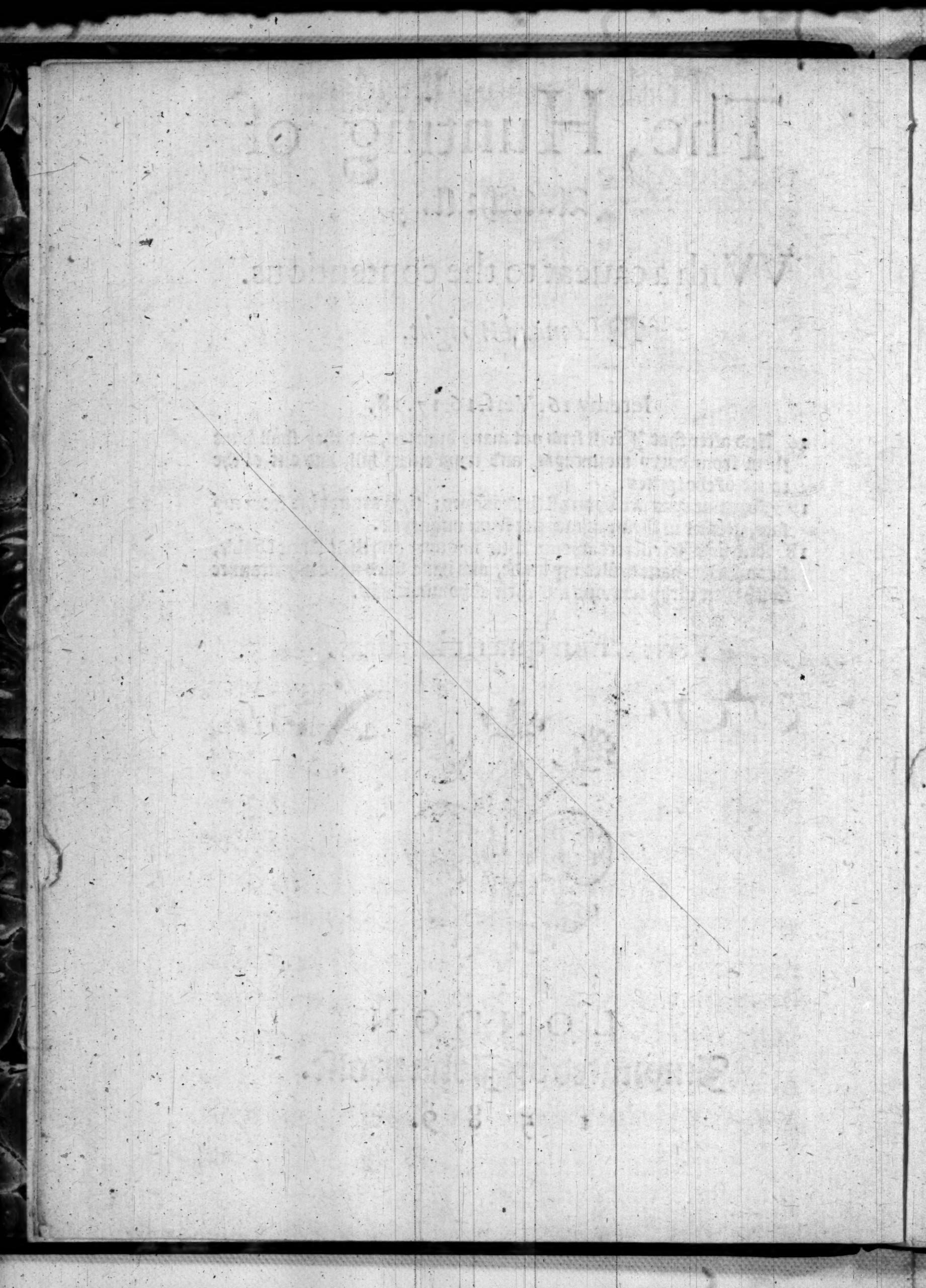
18 And first I will recompence their iniquity and their sinne double, because they haue defiled my lande, and haue filled mine inheritance with their filthy carriions and their abhominations.

Veritas non quærit latebras.



L O N D O N
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1589.



To the curteous Reader.



Hat auncient Poet Lucilius, was wont to say, that neither learned nor vnlearned, should read any of his doinges: for that the one, was too ignorant to vnderstand his true meaning: & the other too wise for him to aunswere their expectation. Reading of bookeſ is aptly compared to eating of cheeſe: the talant whereof, ſeemeth ſo diuers in taste: as amongſt ten men, two, can hardly agree in one iudgement. One ſaith it is too fresh: another thinkes it too ſalt: It is too milde (ſayth he:) nay ſayth his fellow, it is too ſtrong of the rennet for me. In like manner, my SVM M ONS FOR SLEEPERS was no ſooner published abroad: but it ſeemed to haue four ſeverall rellishes. First, it pleased the wiſe and learned: courteouſly to pardon my imperfections, accept my good will, and conſture all things to the beſt. The ſecond ſort: iudged it, rather to proceede from naturall or arteficiall giftes, then ſpirituall or diuine gracie. The third company: finding the mat-

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ter not fitting their fancy : begā maliciously to discredite and deface , both the author and the booke. The man in his yong time (quoth they) delighted too much in hunting, shooting, and good fellowship, to be studious or learned, & therefore sure it is but some od,vaine conceit,ynworthy the view. The fourth crew, forasmuch as it was not correspōdent to their owne seditious vaine: condemned it straight for no better then playne Papistry . Thus to recompence my painefull labours, seeking in some measure to discharge my duety, & profite my coun-try : the whole race of my former life was called in question: ript vp as an anotomy, & tost from post to piller , as a tennis-ball. Whereupon I haue taken occasion, not to rip and lay open, the conditions and manners of that vncharitable brotherhood : for loathing of honest eares, or vncouering their shame to the enemy : but rather to spend a little more time in my old pastime of hunting. Not the wyl Fox, nor harmeles Hare: but that seuen headed monster Antichrist of Rome : & the three headed Cerberus, bandog of Hell, and his whelpes: the intollerable Sectes of Seditious Scismatikes , sprung vp in our time: dayly barking against the most

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most Christian and well reformed Ecclesiasticall state of the Church of England. Who seeke together continually, like ramping & roaring lions, with tooth and naile: to dishonour our God, extinguish his Gospell, & & deuour hys poore saintes. Not with cries of yelping hounds, to fray the: nor strength of coursing grey-hounds to chace them: nor fangs of rauening mastiffes to baite them: but the sound of godly Patriarkes, valiant Prophets, couragious Apostles, and their invincible successours to destroy them: the breath of Gods holy spirite, to subuert and vtterly confound them: and the two edged sword of his eternall woord, to pierce and thrust them thorough, cuen to the diuiding a sunder of their iointes and marow. Beseeching thee in curtesy gentle Reader, to iudge charitably, censure wythout partialitye, make choice to thy profite, & yeld God the glory. *Vale in Christo.* Leonard Wright.

As for carping Zoilus with his peeuiish
1. - sycophant whelpes: I looke for no
at their handes, then my bet-
yes found, and my selfe haue
... geited. To whose spiteful obiections,

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though wisdome do will me, not to cast a stone at euery barking dog: yet must I needes in mine owne defence say somewhat.

First, as touching the title of learning, I reuerently yeeld it ouer to my betters, that woorthily deserue it: hauing nothing my selfe to boast vpon, but painefull crosses,
^{2. Cor. 11.} grieuous afflictions, sicknes of body, trou-
^{2. Cor. 12.} bles of mind, and wrestling with want & necessity. Beseeching God to graunt me pa-
tience, and his holy spirite, to vse in some measure, that little I haue conceiued by reading the holy scriptures, and learned mens bookes. Exhorting all men euen in ch. istian
charity, and the feare of God: That though it were as simple a scholer as Balaam asse, that shall iustly reproue your wicked beha-
^{Num. 22.} viour, and tell you the trueth: do not strike him, but go about your owne amendment: least you seeme to kicke against the prickes, or stryue with God: who will neyther bee mockt, nor dallied withall.
^{Gal. 6.7.}

Touching my recreation, I aunswere with Spiridion Bishop of Ciriacus: I demanded why hee durst flesh in Lent: I dare freciy ea

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quoth he, because I am a christian. So dare I freely hunt and shoote, for my health and recreation, intime, place, & company conuenient: because I am a christian: & know how to vse them, without offence towards God, or abuse to my neighbour. *Requies & ludus, in vita necessaria*, saith Aristotle. Both the body and the mind, are sometimes to be refreshed with playes, saith Peter Martyr: to make vs afterwards more prompt vnto grauer matters. For as there is a time to weepe and mourne, so is there a time to laugh and be merry. When God sent the prophet to cōfort his people of Ierusalem: amongst others his mercies, he promised them this security: that their boyes and damsels, should sport and play in the streetes. Mirth, ioy, prayse, and thankesgeuing, shall be heard in Syon, sayth the Lord. Defraud not thy neighbour of his liberty, saith Iesus Syrach: neither despise him in his mirth. Take thy pastime at home, and do what thou wilt (sayth he) so thou do none euill. When thou hast discharged thy duety, sairh the prophet: sit downe with the people and be merry. The Apostle himselfe exhorteth men, to loue and delight in

Ethickes
lib.4.

Upon the
Judges
cap.14.

Preach.3.
Rom.12.15

Zach.8.5.

Essay.51.

Eccle.7.

31.
32.

Essay.65.

1.Pet.2.17.

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in brotherly fellowship. And daily experience teacheth, that honest pastime, is a great occasion of frendly meetinges, And neighbourly conference, the cognisance of humane society: A meane to foster and cherish, concorde and amitye amongst men. Whereas the contrary doth rather engender melancholike hatred and disdaine. As for such grim churlish Timons, curious Stoicall hipocrites, and wayward scrupulous fooles: whose willes are too obstinate for their sences: their wittes too headstrong for their wisdome: and their dumpish natures, too peevish, to enter league with reason: Are more fit to liue in Diogenes tub, or Trophonius denne: then for humane society, amongst honest men. And wot you what Master Tusser saith: There is oftentimes sene no more very a knaue: then hee that doth counterfeit most to be graue.



THE HVNTING OF ANTICHRIST.

A briefe description of the Church of Rome from the time of Christ, vntill our present age.



So the vngratefull Jewes of an obstinate blindnesse, had most cruelly persecuted, and condemned to the crosse, that pure guiltlesse innocent, the onely Sauiour and Redemeer of the world: so after his triumphant Resurrection, and glorioous Ascension, the spitefull heathen Emperours of

Rome, having the whole power and iurisdiction of all Asia, Africa, and Europe in their hands, intending bitterly to abolish his name, and extinguish his religion for ever, as before they had crucified the heade, sought still by all meanes possible with most grievous afflictions, painefull tormentes, and horrible kinds of death, to persecute his poore dispersed members, for the space of 300. yeares together: till the Lord of his fatherly affection, taking pitie of his poore dispersed flocke, raised vp that godly and famous instrument, Constantine the great. After their long and lamentable troubles, to snaffle Satan and set them in quiet rest and safetie. This Constantine the first Christian Emperour, to confute the infectious heresies of Arius, with his pestilent Disciples, and to set an uniforme order in the Church assembled at Nicene a Cittie of Bithinia, a generall councell of 318 graue and learned Bishops, himselfe being present: where it was decreed, that the universall Church should be deuided into four Provinces: and fourre chiese Bishops, Patriarkes or Metropolitans.

The ten persecutions of the primitive Church vnder ten heathen Emperours.

Anno. 320.

Anno. 300.

Pope Pius. 2.

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Anno.420.

Nic. Can. 6.

Chrysostome.

About this
time began
Mahomet to
conquere and
reigne in the
East.

politans to be head-Pastours and gouernours of the same : Namely the Patriarke of Rome , of Alexandria , of Ierusalem , and of Antioch : and after in stead of Antioch , came in Constantinople : and so long as the Church was gouerned in this order , though in outward rites and ceremonies there was some difference , yet so well they agreed in one Catholike doctrine , as it mightily increased and flourished , till Sathan the authour of mischiefe had so greatly infected the minde of John Archbishop of Constantinople , as at length he presumed to chalenge unto himselfe the proude title of uniuersall Bishop , Pope , or Arch-father : assembling a councell to establish and ratifie his thron. But Gregorie then Patriarke of Rome , affirmed him in his chalenge to bee no other but the sozrunner of Antichrist , alledging the saying of Chrysostome , Quicunque episcoporum primatum in terra desiderabit , confusionem in cœlis reperiet .

Untill the death of this Gregorie the basest of all the Bishops before him , and the best of all that came after him , the Sea of Rome remayned in some reasonable order , not presuming to exalt her selfe aboue her sister-Churches , till Boniface the third succeeding in that sea within thre yeares after his decease , obtained of Phocas that wicked usurper (who of a common souldier , by consenting traiterously to murther Mauritius his soueraigne , with his wife and sonne , aspired to the Empire) that he and all his successors should bee called supreme head of the uniuersall Church. The same title which his predecessor had left for Antichrist. At which time (as it is written) was heard a voyce in the ayre , saying : Hodie venenum infusum est Ecclesiaz.

Afterwardes through the liberalitie of god Princes , especially one Mathilda a noble Dutchesse in Italie (who made the sea of Rome heire of all her landes and reuenues) the Bishops beganne to growe in wealth and prosperitie , and the more they flourished in the worlde , the more they swelled in pompe and pride . And the moze they shut vp and swelled , the moze Gods holie spirite forsooke them , till

Of Antichrist.

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at last they had cast of the lawes of Simon Peter, and were become in conditions and manners like Simon Magus, Caiphas and Judas, so as that which was ordeyned to bring men unto God, was made an occasion of falling from God: for riches begat ambition, and ambition destroyed religion: or after S. Augustine, Religio peperit diuitias, & filia deuorauit matrem. Gal. 2.9. Augustine.

Now to open the filthie detestable doings of that Romish rabble, from the time of their first corruption: what superstition they practised, what heresies they taught, what hypocritie they vsed, what vice they maintayned, and what bloudie warres they raised: setting Princes together by the eares, and the sonne agaynst the father, woulde not onely loath honest natures, but also infect the verie ayre. Some Popes came in by Simonie, some by Negromancie, and some by poysoning. It is written howe Siluester the second, a sorcerer, gave himselfe to the devill, conditional^{ly} that hee shoulde helpe him to be Pope. John the thirteenth was noted for a wicked person, even from his youth: namely a whoremonger, and a cruell tyrant. Of some of his Cardinals hee pulled out their eyes, of some he cut out their tongues, and of some their noses. He made the Palace of Laterane a Stewes, committed incest with two of his owne sisters: and in the ende being taken in adulterie, with a mans wife, was slaine of her husband. John Stells a Venetian.

John the thre and twentie, had these crimes prooued agaynst him, that hee was an heretike, an hypocrite, an inchanter, a murtherer, that hee had hyred a Physition to poyson the Emperour, and was therefore by the Councell of Constance deposed.

John the two and twentie, and Clement the senenth, were ranke heretikes, openly denying the immortalitie of the soule.

In the space of nine yeares was nine Popes, one hoysing another out of his place.

Againe thre Popes raigning and raging at once: as Benedict the first, Siluester the third, and Gregorie the sixt.

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Iar. 23.

Though the pharisies were not to bee followed, yet were they to bee heard: but the Romish rabble whose doctrine standeth chiefly vpon lying visions, and prodigious fabbles, are neither to be followed nor heard, the effect whereof is this.

This doctrine
greeth with
the woorde of
God like harp
ind harrow,
conferre the
places.

Ro. 10.20.28.

Gal. 2.16.21.

Luke 17.10.

Gal. 3.10.11.

I. Tim. 2.5.

Ridiculous.

Rom. 10.14.

John 14.6.

John 6.44.

John 3.16.18.

Rom. 6.23.

That it is possible for man to keepe the law. That all actes of charitie deserue eternall life. That the woorkes of Friers do merit Paradice. That Saints can by their merits saue all men that pray vnto them. That whosoeuer is buried in Saint Frances habit, is delivred from the paines of Purgatorie. That our Ladie by her virginitie can saue all women that call vpon her: attributing vnto her that which in Davids Psalmes is spoken of the father and the sonne. In thee, oh Ladie, haue I trusted: haue mercie vpon me, oh Ladie: The Lorde saide vnto my Ladie, sit thou on my right hande, &c. The absolution they gave to their penitentaries, is in this maner. The passion of Christ, and the merits of the blessed virgine Marie, Saint Peter, Saint Paul, and all other hee Saints and shee Saints of Paradice, be vnto thee in remission of thy sinnes. In these and such like dependeth their whole religion.

Thus was the woorde of God neglected, true religion defaced, the right way to saluation abolished: and vice vnder a shew of vertue maintained. For vnder a cloke of professed pouertie, they possessed the riches of all lands. Under a shadowne of being dead to þ world, they ruled it at their pleasure. Under the colour of bearing the keyes of heauen and hell: they crept both into mens purses and their consciences. And like as the Scribes and Pharisies in bragging so highly of the Temple of the Lorde, destroyed in dede the true Temple of the Lorde: so these vnder the title of Christ and his religion, haue indeede persecuted both Christ and his true Religion. And vnder the name of Catholike Church: haue most cruelly oppressed the true Catholike Church. And colouring their proceedings with in nomine domini: haue put the true members of Christ to death, pro nomine domini.

And like as in the Primitive Church, Satan perceyuing he could not prouaile against the person of Christ him selfe:

In nomine
domini, inci-
pit omne
enalum.

selfe: turned all his force and malice against his poore mem-
bers. So being let loose again in this latter age, worketh stil
what hee can to hinder the glory of God, and saluation of
man. Whose speciall instruments, Gog and Magog, the ty-
rannous Turke and bloud-thirstie Pope, ruling the worlde
at their pleasure, haue so vehemently conspired with all se-
ueritie and meanes possible to subuert, deface, and bsterlie
abolish both Christ, his Church and religion: as if either the
furie and malice of Satan, the strength and power of man,
the wit and pollicie of the world, cruell tormentes, paines of
death, or hell gates, coulde haue preuayled: no crueltie could
ever bee inuented, which hath not bee[n]e attempted. Yet so
mightyly hath the Lord alwayes preserued his poore despised
truth, and strengthened his afflicted members: as no threate-
ning, paines, or kinde of death, could euer so feare or terrifie
them: but that from time to time, they haue alwayes stoode
in defence of the truth against the tyrants of the world, and
preuailed. In whom both in their liues and deaths appeared
manifest tokens of Gods diuine working, far beyond mans
reach: being so readie in their answeres, so patient in their
imprisonment, so strong & constant in their sharp tormentes,
so willing to pardon their enemies, and so chearefull & coura-
gious in suffering, that so they might winne Christ, they sea-
red neither gallowes, fearing their members, pressing theyz
bodies, nor all the grievous tormentes that wicked world-
lings could devise. Having two special markes of Gods chil-
dren: outward persecution, and inward comfort in the holie
Ghost. In the world you shall haue affliction (saith our Sa-
nour) but in me you shal haue peace.

John.16.33

Thus was the Popes honour first begotten by presum-
ption, borne by ambition, nursed vp by superstition, increased
by violence, and defended by false wresting the Scriptures.
And from a rotten roote arose rotten branches, which sent
theyz rotteness into euerie twigge: whose contagious
infection, flowing continually from one to another, is con-
veyed from the ancestors to the posteritie. Wherby Rome
of a schole of vertue, became a sinke of all vice: of a daugh-
ter of peace, a beldame of debaie: of a louing mother, a hate-

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Act. 10. 25. 26
Apoc. 22. 8. 9

full stepdame, or rather a proude frantike whore delighting in murther and bloudshed, whose Pilots are turned to cruell pirates, rakers of riches, & contenders for worldly mastership.

That Rome is Babylon, and the Pope and his Cleargie Antichrist.



In that Rome, or rather the Empire, Monarch or dominions thereof, is that daughter of Babylon, the sea of Anti-christ, so lively described of Daniel by 4. monstrous beastes, containing both the crueltie of the leopard, the beare, and the Lion, and so lively painted out in the Apocalips by another beast, much after the same shape, colour, and condition, having seuen heads and ten horns. And also by that great purple coloured whore, sitting upon many waters, it appeareth plaine and manifest, in that the Angell himselfe expoundeth that purple whore to be that great Cittie Babylon, the mother of all abomination, which beareth rule ouer the kings of the earth. And the seauen heads of the beast, to bee seauen mountaines or hils, wherupon the woman sitteth, which all writers, historiographers and poets affirme to be a plain description of the Cittie of Rome: which because of her abominable filthynes, is spiritually called Sodoma: for keeping Gods people in bondage & slauery, Egypt: and for her like-nes in conditions, Babylon.

Apoc. 11. 8

Tertullian.

Chrysostome
in his Com-
mentaries up-
on the second
Epistle to the
Thessalonians

That good smelling dog Tertullian, who liued about 200 yeres after Christ, discoursing of figures and things figured, sayth, that Babylon in the Apocalips beareth the figure of the Cittie of Rome.

That sweete mouthed hound Chrysostome, feeling a hot sent of his game, calleth on to his fellowes in this manner: Like as the Persians came in the pface of the Caldeans, the Grecians in the place of the Persians, and the Romanes in the place of the Grecians: so shall Antichrist usurp the Empire of the Romanes.

That famous sinner St. Augustine affirmeth, that at the same

of Antichrist.

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same time when the first Babylon, being alswaies enemy to the Citie of God, was destroied in Caldea, least the Citie of De ciuitate God should want an enemy : the second Babylon, which is Dci. the Citie of Rome, was erected in Italy.

The god shepheards dog Saint Gregorie, hauing found Gregorie in out that monstrous Hydra, giueth warning to his flock, say- his 4. booke & ing, He that shall claime to himselfe the title of vniuersall Epistle. 28 Bishop, and shall haue a gard of Priests to attend vpon him: that same is Antichrist.

That well fleswed hound Saint Barnard, hauing found of his swoing, doth spend his mouth in this manner . That Barnard is beast of the Apocalips, to whom is giuen a mouth to speake his Epistle blasphemie, and make warre against the poore Saints, pos- 125. sesleth Peters chayre, as a lyon prepared to his pray.

That trustie and diligent searcher Ireneus hauing ran- ged the foreste of y Apocalips, where it is said, that the nu- ber of the beasts name is 666. saith, that this Greeke word Ireneus vpo Lateinos, the Latine man, was thought to bee the name of the 13. chap. of Antichrist, which being numbered by the Greeke letters, af- ter their order and manner of accounting, maketh iust 666. And in the Latine tongue, Dux Cleri, the Captaine of the Clergie, doth the same, as followeth.

L	A	30	D	500
A	T	1	V	5
T	E	300	X	10
E	I	5	C	100
I	N	10	L	50
N	O	50	E	0
O	S	70	R	0
S	Z	200	I	1

666

666

The

The Hunting

The generation of Antichrist.



First the devill begat darknesse, darknes begat ignorance, ignorance begat error, error begat merits, merits begat the Mass, the Mass begat superstition, superstition begat hypocritie, hypocritie begat lucre, lucre begat purgatorie, purgatorie begat abundance, abundance begat pompe, pompe begat ambition, ambition begat the Pope & Cardinals, and the Pope & Cardinals brought forth tyrannie, murther of Saints, & licence to sinne, the end whereof is death and vtter destruction.

To conclude, sozasmuch as Christ himselfe was accused of high treason, against the Romane empire, persecuted, condemned, and crucified, within the circuite of the Romish dominions, by the Romish officers, & according to the Romish lawes: it must needs follow, that the same Empire which hath so persecuted the head, should bring forth that monster which should persecute the members.

Anselmus affirmeth, that Antichrist shall come vnder a cloke of holinesse, and shall promise the kingdome of heauen.

The Apostle sayth that hee shall sit in the Temple of God, and be worshipped as God. But seeing there is none that exalteth himselfe so high in the Church of God: nor so lyke in all qualities, propertyes, and conditions vnto Antichrist, as the proud Pope of Rome, who taketh vpon him to forgive sinnes, which is proper to the office of God onely, to shut and open heauenit gates at his pleasure, and to bee worshipped aboue all Kings and Princes: he shall surely at this time, by my consent, stand for the head: his greasse shauelings, as Cardinals, Bishops & Priests for the bodie: and his rascall rable of Monkes and Friers, for the venomous tayle of that monstrous dragon. And if any other Antichrist chance hereafter to be more manifestly reuealed, I will then recant and confesse mine error. But if the Lions skin were once pluckt off from those wilful blind asses, they would soone appere in theyr lykenes, as hypocrites, wolves and foxes.

The

Anselmus.

². Thes. 2.4.

The sweete and pleasant crie of Gods chosen Houndes in pursuing of Antichrist.



Gal. 2. 11. 14. It were too long to recite but even the most principall of those godly instruments indued with learning , knowledge and judgement , to discerne light from darke - nesse , truth from falshooде , and religion from superstition : whome it hath pleased the Lord of his fatherly kindnesse to moue and stirre vp both by preaching and writting , to rouse that seuen headed monster out of his denne , and pursue him in chase. Who haue not onely ript vp and layde open to the view of the world , the filthie corruption of that proude Ro- mish sea : but also by notable parables and similies prophe- cied the fall, ruine, and vtter confusion thereof.

In the yeare of grace 1160. One Peter Waldus Anno, 1160; Citizen of Lyons , a man both rich and verie well learned, walking amongst others in their accustomed place of mee- ting : it chanced one of the companie to fall suddenly downe and yeld vp the Ghost : which heauie example so terrifiued the sayd Waldus, as thereupon he was striken with a deepe and earnest repentance of his former life , & seeking with a seruent desire to reforme the same : began first to give large almes to the poore and needy. Secondly, to instruct himselfe and his householde, in the doctrine of the Gospel. Thirdly, to exhort all men that came vnto him , to repentance and amendment of life. And the more his fame spred abroade, the more did the people frequent about him, some to heare his doctrine, and some to receive his almes. Which geare com- ming at last to the eares of the Romish Prelates, they never ceased vexing , and persecuting both him and his fauozers, till at length by violence they were all driven out of the Ciu- tie : who dispersing themselves into diuerse countries, were compelled to liue poorely: some in Bohemia, some in Germa- nie, and some in the valleyes of Angron , Lucern and Pe- rousse in the countrie of Piedmont, vnder the Duke of Sa- uoy. From those that dwelt in Piedmont , came the

Anno, 1380.

people of Merindoll and Cabriars to inhabit in certaine desart places in the Countrie of Prouence in France : some about Lions, and some at the foote of the Alpes : being men of such honest behauour, upright conscience, and vertuous conuersation, so iust and constant in their dealing, pitifull and charitable one to another, diligent and painefull to get their living with truth and honestie (offering that if all the Universities in Christendome, were able by the worde of God to reprooue their doctrine, to yeld and confesse their erours) that their very enemies who continually sought their destruction, could not iustly accuse them of any crime : saue onely for speaking against the corruption of the Romish Clergie : and for forsaking the Bishop of Rome his authozitie, cleauing onely to the worde of God. For which cause they were so odiously detested and abhorred : that a law was made biterly to destroy them all, both man, woman and childe, as a people vnworthie to live vpon the earth. Till it pleased the Lord after many horrible murthers, cruell conflicts and grieuous persecutions for the Gospell, to fight for them to the confusion of their enemies, and preseruation of his truth. Some called them Lowlards : some the poore people of Lyons : but for that they were the followers of Waldus, they were all called Waldenses till the time of Luther, when they began to be called Lutherians and Protestants.

Amongst many others, I can not passe ouer that valiant Bohemian hunter Zisca, who after he had beene victor in defence of the Gospel, agaynst that monstrous dragon in eleuen bloudie battels, whose very name in the field was a terror sufficient to quake the enemie : at last falling sicke and readie to yelde his debt due unto nature, did valiantly comfort and cheare vp his sorrowfull countrimen in this maner. When I am dead (quoth hee) take my skinne, and make thereof a druin to vse in your warres : for as my name was a terror to those Romish woolues in time of my life, so will the very ratling of my skinne, enforce them for scare to runne away when I am dead.

The authour of the Plowmans complaint, was (no doubt)

doubt) a most cunning and diligent hunter , who in great
behemencie of spirite painted Antichrist in his colours, and
layde open to the wold the intollerable corruption of his Ro-
mish rabble.

Anno. 1170.

That trustie trailer Saint Barnard in his booke of ^{Barnard in} Considerations , calleth the Popes Court a denne of his booke of theues, wherein (sayth he) is left no shewe of Peters suc. considerations cession.

Petrarca Archdeacon of Parma, a god smelling dogge, Petrarca in
saide in his time, that the sea of Rome was become the mo- Epist. 20.
ther of idolatrie , the Schoole of errore, and the Temple of
heresie :

Robert Grossed Bishop of Lincolne , a well fleswed Anno. 1254:
hound, calleth on agaynst that seven headed Serpent in this
maner.

Eius avaritiae, totus non sufficit orbis,
Eius luxuriae meretrix non sufficit omnis.

John Wyclif an eger bloudhound, tied vp in the Uni-
versitie of Dresord : so hunked and shaked that venemous
Dragon in his time, as the woundes he gaue him, coulde ne-
uer yet be cured : for the which by a decree in the Councell of
Constance, he was taken vp fortie and one yeares after his
death, and burned to ashes.

Anno. 1370.

When the Popes owne darling Thomas Becket had Tho. Becket.
beene at Rome, and perceyuing the filthie corruption of that
proud Sea : vttered his conscience in a letter to his friend
the Bishop of Menthz , in this manner : Mater Roma (quoth
he) facta est meretrix.

Pope Adrian himselfe, seeming greatly to mislike the Pope Adrian.
crueltie of his predecessors , brast suddenly out in these
woordes . Succedimus non Petro in pascendo, sed Ro-
mulo in Parricidio.

Saint Brigit, whome the Church of Rome hath Brigit. 1349.
not openly canonized for a Saint , but also a Prophe-
tesse , in her Booke of Reuelations calleth the Pope a
murtherer of Soules , a spiller of Christes flocke , more
cruell then Judas , more proude then Lucifer , more
vniust then Pilate , and more abominable then

Apoc. 18.12.

Anno. 1354.

the Jewes: whose sea shall be cast downe (quoth she) like a millstone into the sea.

In the yeare of grace 1354. rose vp two learned Fryers, preaching openly to the Popes face: that they were by a Reuelation from God commanded, to declare the Church of Rome to be the whore of Babylon, and the Pope and his Cardinals Antichrist, for which they with diuers others for the like offence were committed to the fire, and burnt to ashes.

The ruine of that proude Sea, was long ago prophecied by a parable of a certaine bird, who being deckt and adorned with the fethers of all other birds in the field, became so hautie, proude and disdainefull, that shē fell to pounce and beate the rest of her fellowes: whereupon assembling together, they agreed with one consent, that euerie one shoulde take againe his owne feathers and so leauē her naked.

Theodorus.

Anno. 1380.

Theodorus Bishop of Croatia, in the yeare of our Lord 1380. did prophecie, that the Sea of Rome which was so horriblie polluted with Simonie and auarice, should bee utterly subuerted and ouerthrowne for euer: and that the true Church should flourish. Vhereunto agreeth an olde prophesie in these wordes:

Papa citò moritur, Cæsar regnabit ubique,
Et subitò vani cessabunt gaudia cleri.

Anno. 1516.

Pope Leo the tenth, creating in one day thirtie and one Cardinalles: at which time fell such grieuous tempest, thunder and lightning, as in the same Church where they were created, the image of Jesus was violently remoued out of his mothers lappe, and the keyes out of Saint Peters hand: which many did interpret to foreshew the subuersion of that proud sea.

The Hebrew doctors or Rabbins affirme, that in the same night that Israel came out of Egypt, all the Idolatrous temples of that countrie, by earthquakes and lightnings were destroyed. When Lot was departed out of Sodome, by fire and brimstone, it was utterly consumed: And so shall Antichristes Adoles of errour, Go out of

of Babylon, oh my people, sayth the voyce of the Lord, that you be not partakers of her plagues: for her sinnes are gone vp to heauen, and god hath remembred her wickednesse.

Apoc. 18.4.5.

All that will live godly (sayeth Mantuan) bee packing Mantuan, from Rome, for there all things are lawfull, but to be good it is not lawfull.

About the time of Saint Brigid, one John Hilton an English man did prophesie, that in the yere 1516, one should come and vtterly subuert all Monkerie.

In like maner, John Hus, and Jerome of Prague, bee condemned to the fire by the councell of Constance, for inueying against the abuses in the Church of Rome: at the place of their execution, did prophecie that after an hundred yeares were come and gone, their enemies should yeld account to God & them. Which thre prophesies were vereffed by Luther, who began to write in the yeare of Saluation, 1516. just an hundred yeares after.

Anno. 1145.

Anno. 1416.

Anno. 1516.

These with many other faithfull witnesses, haue bold-
ly both preached and written against that sinke of sinne, the
sea of Antichrist, painting out those Romish wolves in their
colours: yet could they never preuaile till the comming of
Luther, who as the rest had touched only their filthie living,
he goeth on further and reprooneth their superstitious doc-
trine, not seeking the man, but shaking the seate.

It chanced that Leo the tenth, vnder the pretence of They sel hea-
warre agaynst the Turke, had sent out his pardons into all uen so fast
Realmes christened, perswading the people that whosouer ^{vnto others,}
would giue ten shillings, should at his pleasure deliuer one ^{that except} spedyn
soule out of purgatorie; but one dodkin lesse then ten shillings, tance there
would profite nothing. Wherevpon this famous and swete will be no-
mouched hound, taking then his fit occasion, so hunted his place left for
Bull, as vtterly spoyled his sale, so tossed his seate, as it ^{themselves.}
could never stand steddie after, and set his triple crowne so
farre awrie, as it will never be set straight againe.

Shortly after began to rowse our noble and valiant Li- Henry. 8.
on of England, Henrie the eight of famous memorie: who Ridley, Cran-
taking his borespeare in hand, vncoupling his trussie kenell and Hooper,
of English houndes, our godly and learned prelates well with others.

taught to choose and hunt their game, so coursed that venerous Dragon, pearced his bodie, razed his holdes, and defaced his dennes: as inforced him with incurable wounds to retire to the sinke from whence hee came. Who yelding at length his debt due vnto nature, left off his line, that godly and valiant Champion Prince Edward, who as eager and courageous as his father, pursued with might and maine, that greuous enemie to Christ and his Gospell, till vntimely death (to Englands wo) bereueued vs of that worshie and precious iewell. After whose decease (for our sinnes no doubt) that bloudie monster according to his woonted manner, began afresh to rouse and rage agaynst the poore members of Christ: persecuting his truth, and putting out againe the light of our soules. Till at the last, it pleased

**Elizabeth: the
seuenth, or
rest of God,
and fulnesse of
his othe.**

the Lorde in his mercy to send vnto vs that chosen vessell, that famous wonder of the worlde, that noble Lionesse, of the right royall race of the English Princes, Elizabeth, his saythfull annoyncted handma yde our gracious souereigne Queene and Mistresse. Whose very name: (the seuenth of God: the rest of God: and fulnesse of the othe of God) doeth signifie vnto vs, that as the blessings of God were accomplished in Henoch the seuenth from Adam, and David the seuenth sonne of Isay: so in our Elizabeth borne in the seuenth moneth of the yeare, and seuenth day of the weeke, our Christian Sabbath, the Lorde will performe the fulnesse of his othe and promise which he sware vnto our fathers, in heaping the treasure of his mercies vpon those that feare and loue him: and execute the ferroure of his iustice, on those that hate and loath him. Being the seuenth vertuous Prince since William the Conquerour: in whom as in a mirrour of vertue, doe rest the foytitude of Iosua, with noble Henry the second. The magnanimitie of Gedeon, with valiant Edward the third. The triumphant victories of Machabeus, with invincible Henrie the fift. The prudet wisdome of Salomon, with her god grandfather Henrie the seuenth. The zealous affection of Ezechias, with her noble fa- ther Henrie the eight. And the godly deuotion of Dauid, with her religious brother Edward the sixt. Who for the loue of

that

that noble Lion of the tribe of Juda, that so wonderfully hath preserved her, from so many horrible and treacherous conspiracies, both forreine & domesticall : hath most valiantly with honourable Judith, cut off the heade of pround Holifernes. *Judith. 13.*
 With faithful Deboza, deliuered Israel from the tyannie of Iudicum.*4,*
Hisera. With vertuous Hester, endangered her owne life to saue her people and defende the truthe. With godly Josia, cleansed the land from Idolatrie, and restored Religion to *2. Chron. 24.*
 the childe[n] of God. And by uncoupling her matchlesse crie of sweete mouthed houndes : the graue godly and learned Prelates and Pastors of our Church : hath so hunted, tossed and chased that Romish Antichrist, with all his superstitious trash and traditions, out of the Forrest of England : as(except by stealth in priuie corners) he dare not once be seene to shew his head. The Lord in his mercie still preserue, defende and keepe her Maiesties person in health, wealth, hono[ur] and prosperitie, that to the ioy and comfort of all her loyall, true and faufull subiects : she may long continue, liue and reigne an olde mother in Israel : and he that from the bottome of his heart will not say, Amen : I wish a halter about his necke to ease his griefe.

Of seditious Schismatikes, sprung vp in our time.



Dwe Satan the moulder of malice & mischiefe, seeking stil with tooth and nail what possible he can, to hinder the word of God, and saluation of man: perceiving how his Romish instruments, so manifestly revealed to the whole world: wil no longer serue his purpose : hath lately found out a newe

kind of peevish imps, who vnder an outward shewe of vehement rowers against Antichrist, doe rather in diuers points ioyne with him. For if they be narrowly noted, and with indifferent eie looked into: while they would seeme most sincere and simple, will be found in truthe most craftie and subtil. And vnder a colour of pursuing the chace with open mouth: to run with the hounds, and hold with the hare.

And here we haue to note, that though in some places

The Hunting

of the holy Scripture, the name of dogge be taken in the bes-
ter part : as those gentle gaming hounds, whose nature and
propertie is to hunt and chase the wilde and rauenous beasts
onely : yet most commonly it is taken rather for the currish
kind, whose qualities are to bite and pinch, not the noysome
wolfe, but harmelesse sheepe, and in stead of false thæues to
barke and snatch at true men. According to Saint Augustin,
Canes eos appellans, qui plerunque contra innocentias la-
trant. And therefore (sayth the Apostle) beware of dogges,
beware of concision. Diogenes being asked why every body
called him dogge (quoth he) because that of those, which giue
me any thing, I am alwayes falwing: and at the rest which
giue me nothing, I am alwayes barking. But a number of
vnmanerly puppies in our time , are alwayes barking, and
snatching, not onely at straungers which denie their desire,
but also their very fellowes and friends, that wish them bet-
ter then desert. They hunt-conter much like Raguels maide,
that slanderously abused Sara his daughter, and that spite-
full Hemei that railed against David : of which sort of dogs
are diuerse and sundrie kinds.

Some are like the dogge called Agaseus, the gall-hound,
whose propertie is to hunt onely by the eye : so these, in spy-
ing out other mens infirmities, are as quicke and sharpe sigh-
ted as Linx, but indecerning their owne faults, blind as be-
tels, taking themselues onely for true Israelites, and the rest
for Egyptians.

Some are like the dogge called Lunarius, the Moone,
whose nature is continually to barke at the Moone-shine in
the water : so these are never quiet, but alwayes barking,
that neither prince, prelate, nor people, can either rest for
them, or know when danger is by them: & therefore better no
dogs then such balling curs. Wlo be to such foolish prophets as
solow their owne spirits, and speake where they see nothing.

Some are like the blind dog, who though he can see no-
thing himselfe, yet in hearing others barke, must needes of
custome brawle for companie. Dz like those peevish waspes,
which if one begin to sting, a number wil sting for fellowship.
Against these the prophet David complaineth. Many dogges
haue

August in
epist. 120.
Phil. 3.3.
Erasmus A-
pothege.

Miche. 7.6.
Tob. 3.
2. King. 16.

The Lord
knoweth who
are his.

2. Tim. 2.19.

Ezech. 13.3.

hauie compassed me, they came about me like Bees, and were
extinct even as the fire amongst the thornes: but in the name
of the Lord will I destroy them.

Psal. 22.118.

Some are like the dog called a snatcher, whose propertie
is in learing of one side with a disdainesfull eye, to bite or
pinch prily. Such were those Pharasaicall hypocrites, that
layde waite to tripp Christ in his wordes: and those three
craftie knaues, that gaue evidence against him.

Luk. 11.53.54.

Mar. 14.58.

Some are like those grening dogs, which the Prophet
Dauid speaketh of, that runne here and there for meate, and
grudge if they be not satisfied. Or those sorrowful marchants
in the Apocalips, that mourne with heauie countenance for
the fall of Babylon, or those disdainsfull labonrers that mur-
mured agaynst the good man of the house, because hee was
more liberall to others then to themselves.

Psal. 59.

Some are like the little fisting hound, called folly, the
whelpe of fansie: whose studys are chiestly applied in seeking
for nouelties, to fæde the tickling eares of fine minsing Mis-
tresses, and wanton coy-dames: who according to the Apo-
stles doctrine, doe get them a heape of teachers after their
owne lusts, to Catechise them, not in open place, but priuie
closets, as best shall like their daintie appetites.

2. Tim. 4.2.

Some are like those flattering curres, that sawne when
they intende to bite: which speake friendly to their neigh-
bours, but imagine mischiefe in their hearts: as Joab came to
Abner, and Amasa with a friendly countenance, and smote
them vnder the small ribbes that they died. Against these the
Prophet himselfe complaineth, It is not an open enemy that
hath done me this dishonour, but even thou my companion
and familiar friend.

Iere 9.6.7.

Psal. 20.

2. King. 3.

2. King. 20.

Psal. 55.

Some are like the dog called Canis furax, the thēnish cur,
such were those whispering conspirators, that sought with
Absalon, to steale away the peoples hearts from Dauid. And
such are these murmuring complainers of our time, who pri-
uily in corners (and where they dare in open place) seeke
what possible they can, to seduce her Majesties subiects, to co-
reyue a lothsonenesse and misliking of her godly gouerne-
ment, and order in religion established.

2. King. 15.
Like Acteongs
dogs that
would not
know their
master though
he cried vnto
them, Acteon
ego sum, domi
nū cognoscis
vestrum.

These are neither dumbe, nor idle dogs, but diligent
searchers, bitter barkers, and painfull labourers. But what
sæke they? Under an hypocriticall shewe of holinesse, to
stirre vp privat inquietnes, secret grudgings, and ciuill dis-
cordes even in the very bosome and bowels of our mother,
distracting her members, and like cursed Cham vnaouering
her shame to the world.

To what purpose is their barking? to abuse with odious railing slanders, the most graue, godly and learned fa-
thers of our Church, by whom the Gospell of Christ, for the
space of thirtie yeres together, hath bene so plentifullly plan-
ted and taught, and taken such deepe rooting in the hearts and
consciences of many thousands in England (to Gods honour
be it spoken) as neither Antichrist, nor his cursed members,
can once seduce or remoue them. They labour painfully, bus
to what ende? To confound that calling which in all ages
hath stood next to the scepter: First the Prince, then the
Priest: Moses and Aaron in the common wealth of Israel:
And the King and the Prophet in the kingdome of Juda.
And to controll a state, which for prudent policie, christiani
order, and quiet gouernement, by our most gracious soue-
reigne, and her graue, wise and learned Counsell, in whom
it is dayly favoured and blessed of God, all the kingdomes of
Europe cannot match: only theselues the blot & blemish of our
church: who because they are not made equall to our Bishops
are male-content, & therfore gape for the spoile, crying with
the peccish woman, nec mihi, nec tibi, sed dividatur. They
would be gouernours and teachers of order, that refuse to be
gouerned by order. They would be judges of the lawe, that
disdaine to yelde obedience to the lawe. And would take vp
on them to be reformers of Churches and states, that will
neither be reformed themselues, for Prince nor Prelate. I
am verily perswaded, and so are mo then I, that Hardinge,
Dorman and Shacksonne, with all the rest of that Romish
rabble, which hane written agaynst the Gospell and Mi-
nisterie in Englannde, since her Maiesties most happy
reigne, hane not done more harme by all their pessi-
lent Bookes, then these and their factions by their per-
uict

Like the
viper.

2 Sam. 5.

with prating and pernicious rayling.

When all Egypt was plagued for Pharaos offence, Moses and Aaron went not muttering to the people, but told their message plainly to the king himselfe. When for Achabs offence the whole countre was like to starue for want of raine, Elias went not murmuring to the people, but boldly to y^e king him selfe, saying, It is thou & thy fathers house that hath brought this plague vpon Israel. When David had committed most grievous offence agaynst God: Nathan went not to discouer it vnto his subiects for feare of rebellion: but to himselfe, saying, Thou art the man, it is thou that hast done this deed. When Herode had committed incest with his brothers wife, John Baptist went not to open his fault amongst the Commons: but came to himselfe, saying, It is not lawfull for thee to haue her. Nowe if it bee the propertie of true Prophetes for feare of mutinyes, tumultes, and divisions, to hide from the multitude most horriblie crimes of the Magistrate: no doubt such waywardie imps as dare obstinately resist and repugne a godly and Christian gouernment: must needes be most devilish and false prophets: their maners bewray their mindes, Ex fructibus cognoscetis eos, & ex vnguis Leonem, & Asinam ex umbra.

Exod. 4.

3. King. 18.

Mat. 14. 4.

The frutes of whose doctrine, we finde by erperience, to bee these: presumption, and disobedience. Every hammering tinker dare nowe take vpon him, to controll Straffonichus musicke. Every simple Cobler: dare nowe presume to correct Apelles picture. Every hairebraind scole, that haue scarce tasted of the schole of humanitic: dare nowe compare in iudgement with the best Doctours of Divinitie. And euerie inferiour Subject, dare nowe take vpon him to controll the whole state, and prescribe lawes both to Prince and Prelate. Surely this kinde of learning is too deepe for my understanding. If it stretch beyonde the boundes of Christian duetie and obedience to gouernours and teachers, it passeth my capacitie, I cannot comprehend it. But this I haue read, that Pearchus for iangling the strings of Orpheus Harpe, was tolne in sunder of dogges: Marsyas, for proudly comparing his skill with

Apollos cunning had his skinne plucked ouer his eares.
 Ezra for presuming to meddle with the Levites office, was stricken to death. And those rebellious Levites, who with Corah and his fellowes, resisted agaynst Aaron the high Priest, were swallowed vp in the bowels of the earth. And sure in my iudgement, such fatte pampered Weathers or Rammes of the flocke as will not bee ruled, but resist and push agaynst their shépheheard, breake the hedge of their boundes, and runne where they list, woulde either bee tied shorter, or committed to the butcher, for spoylng their fellowes.

That presumptuous Asse, which dares turne his heeles and kicke agaynst the noble Lion: is worthie of punishment. And that disobedient subject that dare obstinately resist her Maiestyes lawes established (agaynst her crowne and dignitie) what followeth:

Those shépe that will not come into the folde by whistling, the shépheheard must haite in with his dogge, or pull in with his hooke. The guests that refused to come vnto the Kings feast by gentle intreatie, were compelled by extremitie. And seeing that neither by learned consultation, nor gentle perswasion, the Prelate can not preuaile with woorde: the rest which remayneth belongeth to the Princes sworde.

By the lawes of Locris, a Citie in Grece, if any private person shall take vpon him to resist, gaine-say or stand agaynst anye part or percell of that, which eyther in the Church or common Wealth is by order established: the partie in the presence of the Magistrates and governours, must stand forth with a Haltar about his necke, and there eyther proue and defend his assertion against the best lear ned in the Citie, or else for his lawcinessse be hangev vpp before he passe. And if we had that lawe in England, I doubt not, but that our newe fantasticall reformers woulde soone be put to silence.

But me thinks I doe heare, some inferiour Magistrates and officers, put in trust to see the Princes lawes obserued, discipline duely executed, & contemptuous persons punished,

Luk. 14. 23.

Christ himselfe confuted the Pharisies, yet could he not put them to silence.

to whisper in mine eare and say : they are so backe and borne
withall of some : and their cause so greatly fauoured, as we
dare not meddle with them. Truely sirs in mine opinion
you are farre deceyued. Though perhaps by reason of their
hypocrisie and smooth glosing tongues, rowling in the eighth
liberall science : some euен of the best natures and most god-
ly and zealous gospellers, may bee greatly abused by such:
but to backe and maintaine them against law and order , I
thinke in my conscience they will not. But haue you taken
so great a charge vpon you , and dare nowe deceyue both
Prince and people that put you in trust ? Doe you preferre
your owne securitie before the peace of the Church , or safe-
tie of the common wealth ? Then sure in stead of double ho.
nour, you are worthe of double punishment : no doubt the
Lord himselfe in iustice will revenge it. Doe you not see
howe greatly through your intollerable negligence their
number is increased : and no maruell, for the vulgar sort
are alwayes vncoustant , wauering, desirous of nouelties,
wishing alteration, and much delighted in hearing their su-
periours reprehended, and themselves untouched , and easi-
ly drawn to follow tumultuous persons. Corah , Dathan
and Abiram had no sooner stood vp agaynst Moyses and Aa-
ron , but they had their bandes of men readie to take their
part. John Leadon in Munster had no sooner set abroch
his pestilent doctrine, but he had a multitude of followers, to
the great disturbance of the Church : and so haue these (no
doubt) whole swarines of Disciples to ioyne with them :
some hauing riotously spent their patrimonie, are tickled in
the eares by hearing of the spoyle of Ecclesiasticall livings :
some pettiefoggers wanting worke at Westminster hall in
hope to haue their Clyents well increased, may gape for
the ouerthowe of ecclesiastical jurisdiction , with some
Atheists, some Peuters , some Anabaptists , and some
Brownings , with the Familie of loue , and such like :
who if they might once haue their purpose : woulde soone
giue vs the gentle thumpe : not onely strippre the reverend
Prelate into his dublet, and the dutifull pastor into his shirt,
but also robbe the Prince of her title and dignitie, and bring

The Hunting

the Church of England to bitter ruine and miserie: being in many places of this land alreadie growne to this ripenesse: as it is more offensive to speake in defence of her maiesties supremacie in causes ecclesiasticall, and her booke of common prayer, then disobediently to inueigh against them.

This ought not to be my good bretheren and countri-men of England: and therefore now at the last for our better agreement, let vs rather give eareto the Apostle: who in most louing and charitable manner exhorteth vs to cease all bitter contention, and studie to be quiet: it becommeth not the seruants of God to be contentious, neither to seeme wise in their owne conceites: but peaceable vnto all men. If you bite and denoure one another (saith he) take heed lest you be consumed one of an other. Let every soule there, soe in the feare of God, humbly submit him selfe vnto th authoritie of the higher powers: not onely for feare of vengeance, but also because of conscience: knowing that whosoever resisteth power, resisteth the ordinance of God.

The authoritie of Princes, and dutie of Christian subiectes.

Augustine to Boniface Epist. 50.
Exod. 20.
1. Chron. 11.
1. King. 5.



He civil magistrate is a minister armed with lawes and sworde: appointed of God, as a nurse to the Church, and a father to the common wealth: to defend the guiltlesse, punish the guiltie, execute iustice, and keepe outward discipline: as well in causes ecclesiasticall as temporall. Moyses a temporall Magistrate, received the whole order of religion at Gods hand, and deliuered it vnto the people, and sharply chastised Aaron the Priest for making the golden calfe. David brought home the Arke, and restored religion, which Saule had destroyed. Salomon remoued Abiather the Bishop, and appointed Zadock in his stead. Ezekias
brake

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brake the brasen serpent when he saw the people fall downe
to worship it.

2.King.18.

It is therefore the dutie of every good Christian sub-
iect, obediently to submit him selfe vnto all publike gouern-
ment and ordinance of man for the Lords sake, whether it
be to the king, or those that be set in authoritie vnder him,
not onely touching ciuill policie in the common wealth: but
also external discipline, decencie, ceremonies, orders, rites &
fashions in the Church: which are not particularly expres-
sed in the holy scriptures, but least generally (as thinges in-
different) to the disposition of the same: whereof the prince
next vnder God is supreame head: at whose commandement
they are to be vsed and refused as time & place both require:
according to the Apostle: Let al things be done after a decent
order. Hereunto agreeth the saying of S. Augustine: In his
rebus de quibus nihil certi statuit scriptura diuina, mos
populi, dei, vel instituta maiorum pro lege tenenda sunt.

1.Pet.2.13.14

And in another place: quod neque contra fidem, neque
contra mores iniungitur, indifferenter est habendum, &
pro eorum inter quos viuitur societate seruandum.

1.Cor. 14:40
Augustine.Ad Iuanarium
Epist.11.8.

Notwithstanding, if the magistrate shall command any
thing against the substance of religion, concerning matters
of faith, doctrine, remission of sinnes and eternall salvation:
we ought then with Peter and John, rather to obey God
then man. The Prince is but Gods inferiour officer: and if
God command one thing, and the prince another, the higher
is alwaies to be obayed before the lower: so Daniel prayed,
and Peter preached contrarie to the magistrates precept:
and as the Laecdemonians being conquered of their eni-
mies, were commanded certain things against their religi-
on: no (quoth they) we had rather dye then be comanded
things harder then death. So our bodies, lands, and goodes
are at the commandement of our Caſir: but our foules and
consciences partaine to God only. But forasmuch as our
gracious Soueraigne, is a most vertuous, godly & christian
Prince: a most faithful professer; and louing embracer of
the Gospel of Christ, without halting in any one point of re-
ligio, being so prouident to preserue it, so careful to defend it
and

Act.5.18.19.

Daniel.6.

Mat.22.21.

The hunting

and so desirous to haue all her louing subiects learne and
vse it: as to resist her Maiesties proceedings, is to resist
against God himselfe.

Of the office, titles and dignities of Bishops and Arch-bishops



Duching the honourable titles and dignities of our Bishops: I wonder why they should seeme offensive to any: seeing I partly knowe by that which I haue read, and great Clearkes haue taught, that the best and most principall pillars of the Church, since the time of Christ vntill this day: haue taken the same vpon them. The Apostle himselfe setteth downe the office of a Bishop: and I doe finde in Ecclesiasticall Histories, that James was Bishop of Jerusalem, Peter of Antioch, and Marke of Alexandria.

We must weigh and consider the order of the Lordes proceedings in his Church from time to time: and make a difference betwene the infancie and strength of the same. As firsst vnto the children of Israel, Moyses was sent onely with a rodde in his hand, and had Aaron giuen him for his mouth. When the people were delivered from the bondage of Egypt and came into the wildernes, Moyses by the counsell of Jethro his father in lawe: appoynted Captaines ouer hundrethes, fisties and tennes. When the lawe was giuen, the Arke and ornaments thereunto belonging, with ceremonies, sacrifices, the Priestes office and garments was ordained. And after the people were settled in the land of promise, were kings and prophets appointed. So when Christ himselfe was sent downe from his father, hee made choyce of his Apostles, who after his ascencion according to their commission: went foorth and preached through the whole worlde: ordained Elders and Deacons in every congregation. And after when the Church grewe to more ripenesse, were Bishops appointed to haue the charge and oversight of the rest, And as it appeareth by the Apostle himselfe

I.Tim.3.
Titus.1.
I.Tim.5.19.

Exod.4.1.

Exod.18.

Exod.20.

Mat.28.19.
Act.5.5.

himselfe, there was great difference betwene a Bishop and an Elder: the Bishop was taught, not sharply to reprehend an Elder, but gently to admonish him, and to receive no accusation against him vnder two or three witnesses: but we reade not that the Elders were permitted to reprehend or receive accusation against a Bishop.

And as for Archbishop, Patriarke or Metropolitan, being titles of equall degree, they are verie auncient, euen since the time of the Primitiue Church, as before is mentioned.

But say some, they were not called Lorde Bishops: sure I thinke so, because the people of those countries could speake no English: but rather in the Latyn tongue, Domini, which signifieth Sir or Lord. The Elders that rule well (saith the Apostle) are worshife of double honour: especially they which labour in the worde and teaching. And why should we be more curios, in yeelding unto our godly and reverend Bishops those titles of honour: then Hanna a figure of the Church was, in giuing the same unto Ely the high Priest, who perceiving her lippes to moue and her voice not hard, thought she had beene drunke: Not so my Lord (quoth she) I haue drunke neither wine nor strong drinke: I am a woman of a sorrowfull heart, and haue poured out my soule before the Lord. Againe when that good man Obadia ruler of Ababs house, did meeete with the Prophet Helia, he fell downe before him, and said: art not thou my Lord Helia: who did not reproue him for giuing him that title of honour, but answered: I am he.

But the chiese thing whiche these doe shewe at, is their large Reuenues. They keepe (say they) too great a state. Here we are to consider, in godly policie, which is the hand-maid of religion, that the nature of vs Englishmen, is not to esteeme either of civil or ecclesiastical gouernours, according to their vertue and graces as they deserue, but rather in respect of their outward countenance, pompe, & wealth. Whiche as it see meth by Ecclesiasticus, was a great fault in his time: for saith he, though a poore man speake wisely, yet can it take no place: but when a rich man speaketh,

Eccle. 13.

Every man holdeth his tongue: And looke what he saith, they
Wealth is ta= prayse it vnto the cloudes: and if a poore man speake, they
ken for wise= say, what fellow is this? which is the very fashion of the
dom.

Exod. 39.

Prou 22.4.

Mat. 25.15.

I. Cor. 12.28.

Ephc. 4.11.

When Aaron the high Priest stode be-
fore the people to worship, he was commanded to bee deckt
with rich and sumptuous ornaments of gold, silke, and pre-
tious stones: not that God himselfe was delighted with such
eternall glory, but in respect of mans infirmitie: the more
to moue the people to honour and reuerence him, as the mi-
nister of God: in which deuine regard (as I take it) doe
Christian Princes honour their prelates, whom God hath
honoured, with gifts māte for so high a calling: who as he
hath not bestowed them in equall measure vnto all, but gi-
uen to some five talents, some two, and some one: and called
some to be Euangelists, some gouernours, some pastors, and
some helpers in his Church: so are they not all to be had in
like honour and estimation: but every one according to his
wisedom, learning, grauitie and discretion: without which
learning is but as a sword in a mad mans hand.

Finally, suppose that such a pettie - Doctor as our new
Reformers would allow of: Were now in his Consistory
with his company of Elders about him: of which (you must
imagin) there is good choice to be had in euery parish in En-
land: and being without that state and countenance, which
our common wealth affordeth our Bishops, should there
procede with his discipline against some mightie man in
authoritie within the compasse of his iurisdiction: hee should
well see and saele his Consistory and discipline to be little re-
garded. It would soone be said vnto him: What, Doctor
hedgerēepe: dare you take vpon you to controll me: and
much worse I warrant you: so as he might with the Be-
dels of London, command beggers to the stockes: but hee
must not bind Beares, nor once touch the high Cedars of
Libanus.

And by the way: my masters of the Cleargie, which are
so vehemently set on fire to seke alteration: whatsoever you
thinke of mee, I wish you wise, without experiance of
your owne folly. It is an olde proverbe, A man warned,
is halfe armed.

The

The storie of Aereus, who vnder a pretence to frame a pure vnspotted Church, did seperate himself (as you nowe do) drawing a sort of vrstable people after him, from Churches to Chambers, and from townes to woods (till in the end by the iudgement of Epiphanius, they were brought to be as holy a Congregation as that procession where the devill beareth the Crosse) persuadeth mee, that the people by your wished reformation, would mend as fast in all vertue and godlinesse, as sowze Ale in summer. And not onely the Abey-lands, so well pretended to be imploied to the enriching of the king, maintaining of schooles, & relieving the poore, but also the example of your fellow reformers in Scotland (who by altering the ancient state and propertie of ecclesiastical livings, haue brought their Cleargie so bare & beggerly, as for want of maintenāce, a nuber are glad to pike their croms vnder other mens tables) may bee a warning sufficient to teach you: not to be ouerhastie in excommunicating your Church-livings, least your selues bee the first that repent and soonest smart for it. Yea, if those which nowe seeme in fauouring your follies, to smile full smoothly, might once obtaine & get that they gape for, their countenance no doubt would soone be altered: so as your selues, your spoues and children might lie in the streetes and sterue for all them: and you in the ende haue greater cause to lament your owne deserued miserie, then nowe to exclame so vehemently against a state, which for good gouernment all the realmes in Christendome can neither mend nor match.

These things considered (my brethren) and forasmuch as we are all members of one body, redēmed with one blōd, and partakers of one common faith, remission of sinnes, and eternall saluation, depending wholly vpon Gods free and generall pardon in Christ, without our deserts, and shal all appeare before his iudgement seate, where euery one shal beare his owne burthen, and receive reward according to his owne laboꝝ. The Apostle erhoꝝketh vs in the feare of God, to iudge charitablie one of another, to be of like affection one towards another: to comfort and pray one for another: in giuing honour to go one before another, and euery one to esteeme another

Rom.12.5.
Apoc.5.9.10
Acts 10.43.
Rom.6.23:
Luk. 17.10.
Rom.14.10
Ezech.18.
Rom. 2.6.
Rom.14.4.
Mat.7.1.
James 5.6.
Ro.12.10.16.

Phil. 2.2.3.

1 Cor. 1.10.

Math. 3.16.

2. Thes. 1.10.

1. Pet. 2.17.

1. Cor. 4.1.3. v.

ther better then himselfe: that nothing be done through strife
 or baigneglorie, but in all humilitie and meekenesse of minde:
 that there be no dissencion amongst vs, but that we be knit
 together in one minde, and one iudgement, and so speake all
 one thing. Seeing we doe agree about the kynell, let vs no
 longer contend for the shell: seeing we vary not about mat-
 ter and substance, let vs not striue for Asses shadoues, and
 Goates woll: seeing we hold the doctrine of one God, one
 religion, and one hope of saluation, as faithfull Chriftians:
 let vs in all humilitie touching exterrall things, shewe our
 dutie and allegiance to our gracious soueraigne, as obedi-
 ent subjects. That with one heart, one mind, and
 one voice, we may togither glorie our
 heauenly father, honor his Prince,
 and reverence his
 Prelates.

